

ادرس القرآن الكريم آية آية

Study the **NOBLE QUR'ÂN** Verse by Verse

For the first time
word-for-word English translation
to increase the awareness of
the Arabic Verses

Part
1

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A Note from the Publisher

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To understand the Qur'ân it is necessary that one should know the translation of every word of the Verse. In practice also, it has been found that without the knowledge of the meanings of the Arabic words, it becomes very difficult to understand the Qur'ân. Therefore, to overcome this difficulty and to convey to the people, the more accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since, mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also, so as to facilitate for the readers the ease of seeing the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I well remember my childhood, when I was studying in the fourth class, my father used to teach Qur'ân along with its Urdu translation, the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meanings in Urdu. Whenever the *Imâm* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meanings of the Verses and used to feel happy on knowing the meanings of the recitation of the *Imâm*.

This remembrance initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations do not help much to know the meanings of each Arabic word, so the readers and reciters simply proceed forward without the knowledge of the vocabulary. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'ân or listens to some other's recitation, he gets the pleasure of understanding it.

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سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢
الرَّحْمَنِ الرَّحِيمِ ٣ مَلِكِ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ٥

The Most ﴿بِسْمِ﴾ Allah ﴿اللَّهُ﴾ In the Name of ﴿الرَّحْمَنِ﴾
Praise ﴿الْحَمْدُ﴾ The Most Merciful ﴿الرَّحِيمِ﴾ Gracious
of the *Alamin* (worlds) ﴿الْعَالَمِينَ﴾ the Lord ﴿رَبِّ﴾ is to Allah
The Most Merciful ﴿الرَّحِيمِ﴾ The Most Gracious ﴿الرَّحْمَنِ﴾
of Resurrection ﴿الدِّينِ﴾ of the Day ﴿يَوْمِ﴾ Owner ﴿مَلِكِ﴾
and You Alone ﴿إِيَّاكَ﴾ we worship ﴿نَعْبُدُ﴾ You Alone
we seek help ﴿نَسْتَعِينُ﴾

Sûrat Al-Fâtihah (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful.
2. All the praises and thanks be to Allâh, the Lord of the *‘Ālamîn* (man-kind, jinn and all that exists).
3. The Most Gracious, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

The real marvel of the Qur’ân comes with its understanding. So it is emphasized in the Qur’ân itself:

ولقد يسرنا القرآن للذكر فهل من مدكر

“And indeed, We have made the Qur’ân easy to understand and remember; then is there any that will remember?”
(Surat Al-Qamar, 54:40)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translation in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Up till now, this translation is considered the best and the most authentic one. Another recent word-for-word translation in Urdu language was performed by Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore. Some other scholars have also contributed in this regard.

It may be that the natives do not give any importance to the word-for-word translation or they may differ with this project, but they will know its importance if they ask any non-Arab Muslim about it, specially after he has gone through this part of the Qur’ân which we have produced. He will tell that after studying this translation, how much happiness and pleasure he acquired from the recitation.

I must thank Mr Mohammad Amin who is functioning as the Head of our Translation Department at the Lahore Office.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur’ân to improve this presentation. وما علينا الا البلاغ

Abdul Malik Mujahid
General Manager

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ ٢ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ ٣ ۝

no ﴿لَا﴾ The Book ﴿الْكِتَابُ﴾ That ﴿ذَٰلِكَ﴾ Alif Lam Mîm ﴿الْم﴾
for pious ﴿لِّلْمُتَّقِينَ﴾ guidance ﴿هُدًى﴾ in it ﴿فِيهِ﴾ doubt ﴿رَيْبٌ﴾
in unseen (unperceivable ﴿بِالْغَيْبِ﴾ believe ﴿يُؤْمِنُونَ﴾ who ﴿الَّذِينَ﴾
prayer ﴿الصَّلَاةَ﴾ and perform ﴿وَيُقِيمُونَ﴾ humanly apparently)
we have provided them ﴿رَزَقْنَاهُمْ﴾ and out of what ﴿وَمِمَّا﴾
they spend ﴿يُنْفِقُونَ﴾

Sûrat Al-Baqarah (The Cow) II

In the Name of Allâh,
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause – *Jihâd*].

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ ٦ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ ٧ ۝

the Straight ﴿الْمُسْتَقِيمَ﴾ the Way ﴿الصِّرَاطَ﴾ Guide us ﴿أَهْدِنَا﴾
You have ﴿أَنْعَمْتَ﴾ of those ﴿الَّذِينَ﴾ the Way ﴿صِرَاطَ﴾
﴿الْمَغْضُوبِ﴾ nor ﴿غَيْرِ﴾ on them ﴿عَلَيْهِمْ﴾ bestowed your Grace
and nor ﴿وَلَا﴾ upon them ﴿عَلَيْهِمْ﴾ (of those) your anger is
(of those) who went astray ﴿الضَّالِّينَ﴾

6. Guide us to the Straight Way.

7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَرِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمُ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ
وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ
فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

their ﴿حَتَمَ﴾ on ﴿عَلَى﴾ Allah ﴿اللَّهُ﴾ (has) set a seal and on ﴿عَلَى﴾ their hearings ﴿سَمْعِهِمْ﴾ and on ﴿عَلَى﴾ hearts and for ﴿وَلَهُمْ﴾ covering; ﴿غِشَاوَةً﴾ their eyes (are) ﴿أَبْصَرِهِمْ﴾ and of ﴿وَمِنَ﴾ great ﴿عَظِيمٌ﴾ torment ﴿عَذَابٌ﴾ them (is) we believe ﴿ءَامَنَّا﴾ say ﴿يَقُولُ﴾ who ﴿مَنْ﴾ mankind (people) and not ﴿وَمَا﴾ Last ﴿الْآخِرُ﴾ and in Day ﴿وَيَأْتِيهِمُ﴾ in Allah ﴿يَاللَّهُ﴾ They deceive ﴿يُخَادِعُونَ﴾ believe ﴿بِمُؤْمِنِينَ﴾ they ﴿هُمْ﴾ and (do) ﴿وَمَا﴾ believe ﴿ءَامَنُوا﴾ and those (who) ﴿وَالَّذِينَ﴾ Allah themselves ﴿يُخَادِعُونَ﴾ not except ﴿إِلَّا﴾ they deceive ﴿أَنْفُسَهُمْ﴾ their ﴿قُلُوبِهِمْ﴾ In ﴿فِي﴾ they perceive ﴿يَشْعُرُونَ﴾ and do not ﴿وَمَا﴾ hearts ﴿مَرَضٌ﴾ (is) a disease ﴿فَزَادَهُمُ﴾ and increased them ﴿اللَّهُ﴾ Allah ﴿مَرَضًا﴾ (in) disease, ﴿وَلَهُمْ﴾ and for them (is) ﴿عَذَابٌ﴾ they used to ﴿كَانُوا﴾ for what ﴿بِمَا﴾ painful torment ﴿أَلِيمٌ﴾ tell lies ﴿يَكْذِبُونَ﴾

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
وَأُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا
سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

has been ﴿أُنْزِلَ﴾ in what ﴿بِمَا﴾ believe ﴿يُؤْمِنُونَ﴾ and who ﴿وَالَّذِينَ﴾ was ﴿أُنْزِلَ﴾ and what ﴿وَمَا﴾ to you ﴿إِلَيْكَ﴾ revealed (sent down) and in the Hereafter ﴿وَبِالْآخِرَةِ﴾ before you ﴿مِنْ قَبْلِكَ﴾ revealed Those (are) ﴿أُولَئِكَ﴾ believe in certainty ﴿يُوقِنُونَ﴾ they ﴿هُمْ﴾ their Lord ﴿رَبِّهِمْ﴾ from ﴿مِنْ﴾ guidance ﴿هُدًى﴾ on ﴿عَلَى﴾ the ﴿وَأُولَئِكَ﴾ they (who are) ﴿هُمْ﴾ and those (are) ﴿أُولَئِكَ﴾ disbelieve ﴿كَفَرُوا﴾ those (who) ﴿الَّذِينَ﴾ Verily ﴿إِنَّ﴾ successful you warn ﴿أَنْذَرْتَهُمْ﴾ Whether ﴿ءَ﴾ to them ﴿عَلَيْهِمْ﴾ same ﴿سَوَاءٌ﴾ them ﴿أَمْ﴾ or ﴿لَمْ﴾ you warn them ﴿تُنْذِرْهُمْ﴾ not ﴿لَا﴾ they would believe ﴿يُؤْمِنُونَ﴾

4. And who believe in (the Qur'ân and the *Sunnah*) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which were sent down before you [the Taurât (Torah) and the Injeel (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رِيحَتْ بِحَدْرَتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

﴿وَإِذَا﴾ and when ﴿لَقُوا﴾ they meet ﴿الَّذِينَ﴾ those (who) ﴿ءَامَنُوا﴾ those (who) believe and when ﴿قَالُوا﴾ they say ﴿ءَامَنَّا﴾ we believe ﴿وَإِذَا﴾ we believe their devils (evil ﴿شَيَاطِينِهِمْ﴾ to ﴿إِلَىٰ﴾ they privately meet ﴿خَلَوْا﴾ they say ﴿قَالُوا﴾ geniuses) with you ﴿مَعَكُمْ﴾ truly we(are) ﴿إِنَّا﴾ they say ﴿قَالُوا﴾ Allah ﴿اللَّهُ﴾ (were) mocking ﴿مُسْتَهْزَءُونَ﴾ we ﴿نَحْنُ﴾ verily ﴿إِنَّمَا﴾ and gives them rope ﴿وَيَمُدُّهُمْ﴾ at them ﴿بِهِمْ﴾ mocks ﴿يَسْتَهْزِئُ﴾ they ﴿يَسْتَهْزِئُ﴾ their wrong-doings ﴿طُغْيَانِهِمْ﴾ in ﴿فِي﴾ (increases) ﴿يَعْمَهُونَ﴾ they say ﴿قَالُوا﴾ (other) people ﴿النَّاسِ﴾ as ﴿ءَامَنَ﴾ believe ﴿كَمَا﴾ shall we believe ﴿أَنُؤْمِنُ﴾ the ﴿الضَّلَالَةَ﴾ believe ﴿ءَامَنَ﴾ as ﴿كَمَا﴾ they (themselves are) ﴿هُمْ﴾ verily ﴿إِنَّمَا﴾ fools they ﴿الْأَفْهَاءُ﴾ the fools ﴿وَلَكِنْ﴾ [and] but ﴿لَا﴾ do not ﴿يَعْلَمُونَ﴾ they know

14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtîn* (devils – polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking." 15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ الْأَفْهَاءُ أَلَا إِنَّهُمْ هُمُ الْأَفْهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾

do not ﴿لَا﴾ to them ﴿لَهُمْ﴾ it is said ﴿قِيلَ﴾ And when ﴿وَإِذَا﴾ they say ﴿إِنَّمَا﴾ verily ﴿نَحْنُ﴾ we (are) ﴿مُصْلِحُونَ﴾ peace-makers ﴿أَلَا﴾ Verily ﴿إِنَّهُمْ﴾ They are ﴿هُمْ﴾ mischief ﴿الْمُفْسِدُونَ﴾ they perceive ﴿يَشْعُرُونَ﴾ do not ﴿لَا﴾ [and] but ﴿وَلَكِنْ﴾ makers believe ﴿لَهُمْ﴾ it is said ﴿قِيلَ﴾ and when ﴿وَإِذَا﴾ they say ﴿قَالُوا﴾ as ﴿ءَامَنَ﴾ believe ﴿النَّاسِ﴾ (other) people ﴿قَالُوا﴾ they say ﴿كَمَا﴾ shall we believe ﴿أَنُؤْمِنُ﴾ the ﴿الضَّلَالَةَ﴾ believe ﴿ءَامَنَ﴾ as ﴿كَمَا﴾ they (themselves are) ﴿هُمْ﴾ verily ﴿إِنَّمَا﴾ fools they ﴿الْأَفْهَاءُ﴾ the fools ﴿وَلَكِنْ﴾ [and] but ﴿لَا﴾ do not ﴿يَعْلَمُونَ﴾ they know

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansâr* and *Al-Muhajirûn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.